

OTTAWA JEWISH BULLETIN & REVIEW

J.C.C. Launches Major Study on Membership Policies & Practices

A major study with far-reaching implications for the future membership policies of the Jewish Community Centre has been initiated by the Board of Directors, according to an announcement by Dr. Nathan Schecter, president of the organization.

The three-man Special Committee headed by Russell Kronick as chairman, will enquire into all aspects of the Centre's present membership policies and practices, hold hearings, receive briefs from the organizations and the community at large and submit its preliminary findings and recommendations by May 1, 1975. The other two members of the Special Committee are William Polsky and Sandra Levinson, vice-president and honorary secretary of the Jewish Community Centre respectively.

The new Board has been looking at the Centre's operations for the past few months in order to increase participation and improve the quality of service. The decision to embark on a study was triggered by representations from various youth groups who questioned the membership requirement as a pre-requisite for utilization of the gymnasium and other physical education facilities at the Centre.

The Centre's budget is running at about \$150,000. a year at the present time. Member-

ship income produces approximately \$20,000. each year. Health Club service fees bring in another \$10,000. If alternate sources of revenue can be found or additional funding made available by the United Jewish Appeal, the idea to drop the basic membership fee for a one-year trial period may be worthwhile.

Under such a scheme, every family in the community which contributes to the United Jewish Appeal would be entitled to free basic membership privileges. Presumably those who wish Health Club services would continue to pay an extra fee. Whether or not this would actually increase participation is one of the key questions which will have to be answered before the committee comes up with its recommendations.

The study is expected to create wide interest in the community and is being welcomed as an opportunity to bring the Centre story to the widest cross-section of the Jewish population. Mr. Kronick and his committee members are now working on operational proce-

dures and are expected to announce them shortly. What is visualized is an invitation to individuals and organizations to come forth and express their views on various aspects of the Centre's operations. Within these broad guidelines, both written and verbal submissions will be welcomed.

The text of the resolution which authorized the study follows:

Recognizing that the Jewish Community Centre was established to develop and operate programs, facilities and services to meet the social, cultural, informal education, recreation and physical education needs of the Jewish Community of Ottawa;

Acknowledging that the Jewish Community Centre, in pursuance of its mandate, has since its inception offered its program, facilities and services to the entire Jewish community, without regard to geographic location, synagogue affiliation or financial circumstances;

Asserting that the Jewish Community Centre would like to have the largest number of

children, teenagers, young adults and adults participate in its program;

Guided by the principle that meeting rooms and staff resources are made available to synagogue and nationally-affiliated youth groups without charge;

Cognizant that changes have taken place in the structure and composition of the Jewish community which call for a re-examination and re-appraisal of existing membership policies and practices;

Cognizant that changes have taken place in the structure and composition of the Jewish community which call for a re-examination and re-appraisal of role and relocation of the J.C.C. within the Jewish community;

Aware that representations have now been made to the Board of Directors to waive membership requirements or single admission fees for members of youth groups wishing to use the gymnasium after their meetings;

Expressing the need for consistency in the application of membership policies and practices, which would be negated if those who do not pay fees are

accorded equal privileges with those who do pay fees;

Concerned that regular membership income which now produces approximately \$20,000. per year would be largely lost if membership policies are not applied equitably;

The Board of Directors of the Jewish Community Centre, meeting this 27th day of November, 1974 resolve to:

- Establish a Special Committee to enquire into all aspects of the Centre's present membership policies and practices;
- Empower the Special Committee to hold hearings and receive briefs from the community at large;
- Require the Special Committee to submit its report and recommendations to the Board no later than May 1, 1975;
- That upon receipt of the report of the special commission, the board will consider the report and vote on its recommendations.

Community Fetes Lorry Greenberg



A wide cross-section of the Jewish community attended the Testimonial Dinner tendered by the Ottawa Vaad Ha'Ir in tribute to His Worship Mayor Lorry Greenberg on his recent election to the highest office in the city.

According to Norman Zagerman, president of the Vaad, the dinner on Wednesday evening, February 12 at the Jewish Community Centre was a warm, "family affair" in which the community expressed its pride in the honour accorded Mr. Greenberg by the citizens of the capital.

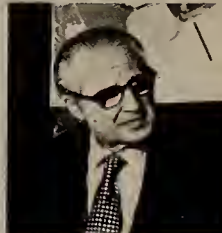
Sol Shinder, Chairman of the Planning Committee of the dinner indicated that the participants included Dr. Theodor Meron, Ambassador of Israel to Canada, Rabbi Simon L. Eckstein, and Rabbi Roy D. Tenenbaum. Hymen Soloway, Q.C. was the speaker and Norman Zagerman presided. A musical tribute to Mr. Greenberg based on a "This is Your Life" format was especially written for the evening by Simone Goldberg, Bernard P. Shinder and William Polsky.

Harold Shenkman Gives \$100,000. to Foundation

The Board of Directors of the Ottawa Jewish Community Endowment and Bequest Foundation is pleased to announce receipt of a gift of \$100,000. from Mr. Harold Shenkman, developer and philanthropist. The capital will be invested in perpetuity and the income used for charitable purposes in accordance with the terms and objects of the Foundation.

In a letter to Mr. Shenkman in which he formally acknowledges the gift and expresses the gratitude of the Jewish community, Gilbert Greenberg, president of the Foundation, said:

"This kind of inspiring example is precisely what the Foundation needs at this stage of its development. I sincerely hope that others will be infected by your enthusiasm and



generosity which will help perpetuate Jewish life in our city for future generations.

"On behalf of the entire community, I wish to express my admiration and appreciation for your exemplary devotion to the Jewish people over the course of many years and for helping to make our own community a better place in which to live."



Vaad Report

by
Norman Zagerman, President
Ottawa Vaad Ha'Ir

When the new constitution of the Vaad was adopted in principle last June 27, I said that I would try to phase in as many of its provisions as possible during the course of this year. One of our goals was more meetings of the full delegate assembly or Board of Trustees as that body will be called when the new by-laws come into force after the next annual meeting. We held such a meeting earlier this month in order to receive reports and discuss developments on the international, national and local Jewish scene since our last full session at the end of June.

In order to set the stage for consideration of the many issues raised that night, I said that "we meet at a difficult time in which once again the enemies of Israel are challenging her very right to exist. The world is in trouble, economically and politically, and if history has taught us anything, it is that the Jew is the first to feel the winds of change. I see 1975 as a difficult and challenging year for the world, for Israel and for Canada. To meet these challenges, we must draw even closer together as a community. We are strong when we are united. We are able to achieve results when we work together. I therefore call on each and every one of you — men and women who are the leaders of our community — to intensify your efforts in 1975."

We began with a briefing on the Middle East by Yosef Yaakov, Counsellor of the Embassy of Israel, and then turned our attention to the range of activities and services which our community has developed over the course of the years. High on the agenda was a report from the Ottawa Talmud Torah and Hillel Academy which underscored the central place reserved for Jewish education in our community. In that context too, we heard from the Ottawa Modern Jewish School and the Temple Israel Religious School. The Ottawa Vaad Hakashrut was next, followed by progress reports from the Jewish Community Centre, the Endowment and Bequest Foundation and the committees responsible for university affairs and the co-ordination of womens' organizational activities.

In terms of fund-raising, figures were presented by the United Jewish Appeal, State of Israel Bonds, the Jewish National Fund and the Histadrut Campaign. The Budget and Allocation Committee's submission dealt with the way in which the funds raised in our community are allocated after a careful scrutiny of needs, programs and resources. We were pleased to hear that a new community planning process is being evolved and that our existing community relations apparatus is being refined and plugged into the work of the national Canada-Israel Committee. Our Committee on Soviet Jewry has been particularly active during the past few months, sparked by the interest and imaginative programming of the Group of 35. We also heard about Shalom-Ottawa; plans for a Tay-Sachs Clinic on March 9 and 18; the work in which the Holocaust Memorial Committee has been engaged in its efforts to attract the interest of all ages on a year-round basis; and the steps which have been taken by our History and Archives Committee to preserve the colourful past of this fine Jewish community.

Camp B'nai B'rith reported that they have a full house for the first period; the Jewish Home for the Aged referred to its new chapel and its enlarged facilities which bring the total number of beds to forty-nine; the Ottawa Hebrew Free Loan Association highlighted the work of its Israeli branches; and the date of the Second Annual Celebrity Auction was announced as Wednesday evening, June 11, 1975. The proceeds are used to assist widows and orphans of Israel's wars of independence. The Gabbal of the Chevre Kadisha concluded the series of reports with a count of the number of cases and the responsibilities which the men and women of the society assume with such dedication.

Space in this column has limited anything but the most cursory reference to each of the reports presented during the three-hour session. I can tell you however, that those of us who attended the meeting were amazed by the size and complexity of the programs and services under way in this relatively small community of 7,500 Jews. The picture which emerged was that of a vibrant, self-respecting community, responsive to those in need in Israel and around the world. We are reasonably well-disciplined, united on many issues and concerned about Jewish identity and Jewish survival. Still, there are gaps in service to which we must address ourselves in the weeks and months ahead. Our social services need beefing up and the evidence seems to support the need for medium and long-term social planning in which a Jewish Family and Child Counselling Service would play an important role. On the whole, however, I must say that we can all take a measure of pride in our communal structure and in the institutions, agencies and organizations we have developed over the years to enhance the quality of Jewish life in Ottawa.

Last week, the Budget and Allocations Committee of the Vaad, under the chairmanship of Lawrence Freedman, spent over six and a half hours looking at the statements and budgets of the local beneficiaries of the United Jewish Appeal. This was the concluding phase in a process which takes place each year to allocate the funds raised by the campaign. The members of the committee feel their responsibilities keenly. They are the stewards of the community purse and they must be accountable to the community for the most judicious utilization of the contributed dollar earmarked for local, national and overseas purposes.

The process begins with the submission in advance by each beneficiary of its previous year's audited financial statements, its projected budget for the next year and as much back-up information as can be provided to support the figures. The data is forwarded to members of the committee in advance of the meeting for study. The Budget and Allocations Committee then sits and representatives of each agency are invited to appear before the group to amplify their written submissions. These are extremely useful sessions in which many questions are asked and information exchanged.

The real crunch comes when the committee attempts to reconcile needs with the monies available for distribution. By tradition, this community has always given the highest priority to Israel and its pressing human and social welfare needs. At the same time, we must maintain our own educational, recreational and communal institutions at home. Costs have risen sharply as anyone in business these days can attest. Some serious questions have to be faced, not only this year but for the next few years. Can we raise more money or will we be forced to cut services? Are there new and imaginative programs which can be developed to provide supplementary sources of funds? The Endowment and Bequest Foundation is a particularly good case in point. These problems will not be solved by easy answers. Leadership will have to come to grips with these issues if we are to maintain a viable community life and still fulfill our responsibilities to our brethren overseas. My officers end I intend to give this matter a high priority in our discussions over the next few months.

In the meantime, the Budget and Allocations Committee is in the process of digesting this year's figures and the raft of information which accompanied them. They will be meeting again to frame their recommendations to the Executive Committee. When the submission is approved, I intend to have the date published so that everyone in the community will know how the funds have been allocated.

HISTORY AND ARCHIVES WEEK BEGINS SUNDAY, FEBRUARY 9, 1975

Mr. Abraham Arnold, Jewish historian, and Director of the Jewish Historical Society of Western Canada was in Ottawa to address the community at The Agudath Israel Men's Club on Sunday February 9th. He spoke on "What Really Happened in Canadian Jewish History".



A short film "Journey Into Our Heritage" depicting Jewish settlement of western Canada was shown, followed by his talk. The film was produced by the Jewish Historical Society of Western Canada and the Manitoba Museum of Man.

Mr. Arnold's visit initiated a program to make the community aware of the importance of documenting and preserving our history. Everyone can help by searching their attics for memorabilia of the past which should be preserved. These would include scrapbooks, photographs, licenses, early passports, old legal docu-

ments, letters and artifacts. We are particularly interested in preserving synagogue and organizational records.

There will be collection booths open at the Agudath Israel Synagogue, the Machzeik Hadas, and The Jewish Community Centre the following week. Should you need a pick up of large articles, please call Mrs. Berman at 232-7306.

An exhibit of photographs already collected in the community was shown at the Agudath Israel Synagogue on February 9th.

Ottawa Jewish Bulletin & Review Cited in Chicago

At the recently held 43rd General Assembly of the Council of Jewish Federations and Welfare Funds to which the Ottawa Vaad Ha'Ir belongs, in its publication the Ottawa Jewish Bulletin & Review was cited for excellence in the annual competition.

The editors are gratified by this recognition and will continue to strive to produce the best possible publication for the Jewish community in the future. A reproduction of the Public Relations Award appears below.



February, 1975

Vol 39 No. 2

Adar 5735

THE OTTAWA JEWISH BULLETIN & REVIEW is published by the Ottawa Vaad Ha'Ir, (Jewish Community Council of Ottawa) 151 Chapel Street, Ottawa, Canada, K1N 7Y2. Abe Palmer, Immediate Past President; Norman Zagerman, President; Gilbert Greenberg, David Loeb, Moe Litwack, Vice-Presidents; Joseph Glasberg, Treasurer; Gordon Koston and Jack Plett, Honorary Secretaries; Hy Hochberg, Executive Director.

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OTTAWA JEWISH BULLETIN & REVIEW

SUPPLEMENT

Wanted: Suitable Zionist Information

By Murray Zuckoff

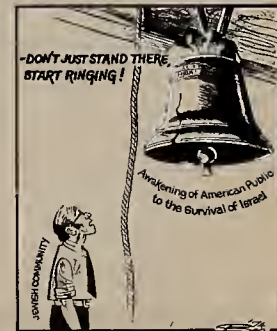
NEW YORK, (JTA) — Zionist leaders in this country and Israel are bemoaning the fact that there is not enough information about Israel and Zionism to arm American Jews to stem the growing tide of Arab propaganda. This propaganda, slick and subtle, subliminal and obvious is beginning to inundate the news and editorial pages of the daily press, much to the consternation and anxiety of these leaders. At the same time, the Zionist informational apparatus here and in Israel tend to relegate their activities to producing and reproducing what to many Jews seems to be hackneyed cliché-ridden statements and shibboleths that are geared more for emotional barrage against the Arabs than for thoughtful and incisive rebuttals that Jews can use in answering some of the Arab contentions. It is a sad but objective fact that at the moment the Arabs appear to be gaining in the propaganda war, but more by default than because of any genuine contributions to the arsenal of clear and objective thinking. They are gaining by virtue of the absence of incisive Zionist educational material and, alternately, by the dissemination of glittering albeit surface propaganda material of the kind that was serviceable before the Arab propaganda drive began in full force. For too long a time Zionists and Jewish and non-Jewish supporters of Israel felt they had cornered the market on pro-Israel propaganda. And for too long a time this feeling caused a certain amount of smugness, an attitude that history had irrevocably absolved Zionism and Israel. Many American Jews did not feel challenged to answer or deal with Arab propaganda as long as Israel was receiving kudos in the American press and from American policy and public opinion moulders, and as long as the Arab propaganda machinery was in low gear.

Even many Israelis, including those involved in public information affairs and in the news media, who were told that their cause had to be constantly re-enforced and restated in America, and that this required available educational material for wide-spread distribution, responded by claiming that this was only a problem for diaspora-oriented Jews, that Israel's cause was well known and assured and that, in any case, who cared about what the "goyim" thought about Israel and Zionism. Several prominent Israelis told this writer when he was last in Israel: why should Israel be any more concerned with its image to the world at large than, say, the United States, France, England or any other established country; why does Israel have to justify itself; Israel is a normal nation and doesn't feel that it has to explain or justify its existence or actions to anyone. One stated quite

heatedly, "We are what we are. Let them judge us by our actions. Words don't change anyone's mind." But all this has proved to be transient and illusory. Now American and Israeli Zionist leaders are beginning to feel the squeeze of Arab propaganda and what Hamlet called the "pangs of despised love." This has been driven home repeatedly in the last few weeks by such personalities as Leon Dulzin, Rabbi Israel Miller, Ambassador David Rivlin, Meyer Welsgal and Abba Eban. What can be done? Moreover, what can be done about what?

Arab propaganda — the professional, not the strident — covers the entire field of Zionist history, Palestine and the State of Israel in all its ramifications. Some of this propaganda is highly theoretical, dealing with the nature of Zionism as theory and practice. It is slick, it is well researched, it is analytical, and goes quite frequently to original source material, quoting copiously although one-sidedly and out-of-context some of the more sanguine statements of pioneer and current Zionist leaders. The effectiveness of this approach cannot be underestimated merely because it is on a highly sophisticated and even academic level. It only serves to impress the impressionable with the seriousness of the propaganda, and unless one is familiar with chapter and verse of the Zionists quoted it is impossible to detect the highly selective method of quoting. In addition, a great deal of Arab propaganda is developed, refined and adapted to the needs of professors, intellectuals, students, trade unionists and journalists by Arab and left-wing specialists in the field of Israel and Zionism. And little of this is glib or facile. Individuals of stature like the French Marxist, Maxime Rodinson, a professor at the Sorbonne and the son of one of the founders of the Jewish Workers Trade Unions in Paris, have meticulously developed views of Zionism as an Imperialist ideology and Israel as a colonial-settler state. To anyone not conversant with the history, theory and practice of Zionism, these views are hard to beat. The Arab propagandists and their left-wing partners are not only prolific writers but also voracious readers, much more so than the average Zionist in a given local community. They have the source material and are trained to use it to "prove" their contentions. Why don't the Zionists do the same to prove the real nature of Zionism and expose the specious Arab statements about Zionism and Israel? Part of the answer is that for too many years they were convinced of Israel's and Zionism's righteous cause and their reading and studying habits became slovenly.

But the time for this is long past. It is easy enough for the national Zionist organizations, the American Zionist Federation, and the World Zionist Organization to provide various source material geared specifically to academics, students, organizers, journalists and activists. The Zionist community does not have the millions in petrodollars the Arabs are using for their propaganda activities in this country but it does have the skilled writers, theoreticians and publicists to effectively counter this propaganda. It is easy enough for local Zionist groups to form study circles, for a starter, to analyze Arab propaganda in the light of actual Zionist writings, but the pertinent information has to be available and that has to be supplied by the Zionist educational apparatus here and in Israel. The responsibility and the blame for the lack of such information rests squarely with the official Zionist groups which, thus far, have been lackadaisical in their educational efforts. Moreover, they have been reluctant to challenge the Arab propagandists in — let's not reject it — public debates where views can be aired and exchanged in the market place of ideas. When was the last time that Zionists discussed Achad Ha'am's scathing denunciation of the early naive Zionist view that Palestine was a "land without people for a people without land?" It might be well to reprint this article, "The Truth About Palestine," written in 1891. When was the last time that Zionists referred to the Brith Shalom (Peace Alliance) and Ichud movements in Palestine in the late 1920s and early 1930s which sought ways to achieve Arab-Jewish rapprochement and had in its leadership such Zionist luminaries as Hugo Bergmann, Henrietta Szold, Arthur Ruppin, Judah Magnes and Hayim Kalvarisky? When was the last time reference was made to Nachman Syrkin's "The Socialist Jewish State" written in 1898 where he wrote: "The best and most honorable way, however, is to secure the land (in Palestine) in alliance with other oppressed nationalities in the Turkish empire through a common stand against the Turks . . . The Jews should form an alliance with the oppressed peoples under Turkish rule and seek a just distribution of the liberated territories. They should support revolutionary elements (the 'insurgents') . . . and should enlist as volunteers in the war against Turkey." When was the last time Zionists referred to the wealth of information about Palestine contained in the now out of print two-volume 1380-page Esco Foundation study, "Palestine: A Study of Jewish, Arab and British Policies." And for that matter, when was the last time Histadrut focussed on its own origins and history in the early 1920s when Jewish and Arab workers



organized and fought side by side against the British strike-breakers, union busters and company unions in Palestine?

The object of all this? To show that the history, theory and practice of Zionism which led to the founding of the State of Israel was not a monolithic movement forcing everyone to fall into line, nor an imperialist-oriented movement and ideology, nor a colonial-settler state movement, but rather a movement and ideology of a people deeply imbued with and committed to the goal of restructuring Jewish existence as a cohesive people in cooperation with and not in opposition to Arab workers and other oppressed peoples in the region. The point, too, is to show that Zionism is and remains a historically legitimate movement of the international liberation of the Jewish people, as legitimate historically as any other national liberation movement; and to show that Zionism and the Jewish yishuv in Palestine forced out the British imperialists, not the Arabs. Unfortunately, Zionism and Israel are forced constantly to justify their history and existence, not only in the field of propaganda but on the battlefield as well. If the older generation of Zionists here and in Israel have forgotten or are ignoring their own history, the young generation of American Jews and Israelis have yet to learn this history. The material offered by the Zionist establishment does not do this history justice. It had better begin to do so. Perhaps the time has come for Zionists to focus beyond the critique of Arab arms to arming themselves with critiques of Arab ideas as they did in the past. For in the long run, the ideas will prove more powerful than the arms the Arabs now have at their disposal. In the final analysis ideas serve to mobilize arms.

COMMUNITY PROFILES

An interview with Larry Harris



Larry Harris has recently arrived in Ottawa on a two-and-a-half year assignment as the first Israeli Kibbutz representative (Shaliach) to the Ottawa Jewish community. Larry will be shortly setting up an Israel Centre office at the Jewish Community Centre. He will also be working with the local Dror Zionist Youth Organization and will be the Director of Camp Gesher, a residential summer camp in Cloynes, Ontario. Larry is married with two children and his family will be joining him shortly in Ottawa. He is a member of Kibbutz Bet Hashita in Israel.

Why have you come to Ottawa?

I have come here because of my concern and the concern of my fellow kibbutz members for the fate of the Jewish people in the Diaspora. Many communities have difficulty in maintaining their Jewishness and traditions and instilling these values in their children. We are losing our youth at a time when our own future seems more uncertain than ever.

I have passed through the stages of growing up in a Jewish community. I grew up in Brooklyn, New York and I realize the problems, mostly the apathy of the youth when it comes to relating to Judaism or Israel. I think that it is necessary to have a constructive program which not only appeals to youth, but teaches something at the same time and will remain with them throughout their later lives. I believe I have such a program to offer.

What do you intend to do here?

Although the organization which I represent has a definite method of operation, I realize that I must be flexible with the Ottawa Jewish community and tailor this program to meet their specific needs. My first priority

here will be youth. Although my specific purpose is to educate the youth in such a way as they would consider making aliyah to Israel, I realize that this purpose is very narrow in scope and my wider purpose would be to instill a sense of Zionism in them and even wider purpose, the consciousness of what it means to be a Jew. Secondly, I will work with students and all members of the community in aiding them to confront the problems of the recent political events which have been forced upon the Jewish community. It is not enough today for a person to feel that he is a Jew and Israel has a right to survive. He must be able to explain it to himself and from that be able to explain his stand to the non-Jew. Thirdly, I am the representative of the Israel Centre of Ottawa which includes the Kibbutz Aliyah Desk, the Youth and Hechalutz Department and the Aliyah Department of the Jewish Agency. The "Israel Centre" will be located at the Jewish Community Centre. I hope to cut across all existing political and religious affiliations in order to serve the entire Jewish community.

How did you come to settle on Kibbutz?

I was brought up in a Jewish family in Brooklyn with emphasis on basic Jew-

ish values and attitudes towards life. However, after I graduated from university, I was dissatisfied with the options open to me in American society and its materialistic emphasis. For this reason in 1961, I decided to leave the United States and went to Israel on a Kibbutz Ulpán program sponsored by the Jewish Agency. The Ulpán that I was sent to was on Kibbutz Bet Hashita which I now call my home.

On the Kibbutz I began living Jewish history, which up to that time had been only an abstract intellectual feeling to me. I found the social relationships on the Kibbutz to be much more intensive than anything I had ever experienced. People there really seemed to care about me and in time I developed the same attitude towards my fellow members. In addition, I found the intellectual level of the Kibbutz extremely high which stimulated my own intellectual development.

I believe that the Kibbutz way of life is the personification of the social attitudes developed by the Jewish people in the Diaspora and exemplifies the concept of Jewish communal responsibility, i.e., of caring for your neighbour and extends to all members of the community, whatever the need.

What have you to say to the youth?

Although it is too early for me to pass judgment, I sense that most of the organizations working with youth in Ottawa have primarily been concerned with getting the Jewish youth together for purely social purposes. Although I will also use socialization as a means of initially reaching the youth, this is only the beginning of my program. Everything we will do in Dror will be related to a specific Jewish context, be it traditional, cultural or educational.

I am prepared to offer the young people of this community hard work, a sense of fulfillment and a feeling of pride in being involved with the Dror Youth Organization and the Jewish people.

In the coming year Dror will be concentrating on two age groups. Young people in the 8-12 age group are being offered a weekly Sunday afternoon program. It will consist of arts and crafts, dancing and physical fitness, and will educationally concentrate on Jewish Holy Days and Israeli folklore. For young people, age 13, we will initially be offering a twice-monthly Saturday evening program. It will be outdoor activity-oriented and educationally will concentrate on Israel, Zionism and the Kibbutz.

REMEMBER WHEN



Mr. Slonemsky's Torah Class — George Street Talmud Torah, Ottawa 1930
COURTESY OTTAWA JEWISH HISTORICAL SOCIETY

Jews again

By Ephraim Kishon

The background to my story is the home of a prominent Norwegian actor, who also happens to be a zealous admirer of Israel. Some months ago, it seems, he translated a comedy of mine in a weak moment, and offered it to his theatre in Oslo. Now, looking faintly embarrassed, he tells me what they said:

"The company manager asked me whether, between ourselves, I really considered this a proper time to put on Israeli plays."

My Norwegian host smiles sadly and spreads his hands in an apologetic gesture. As for me, I feel rather *deja vu-ish*. I've heard this before, a long time ago, somewhere in Europe. . .

Well, so after 25 years I am a Jew again.

Now let's not exaggerate, let's not get all het up and paranoid. To be sure, that theatre manager was only referring to our warring state, to the atmosphere of temporary embargo on us, to the dangers involved what with all those terrorists, that's to say, freedom fighters. He's by no means an anti-Semite; and he certainly doesn't need papal permission to be nice to us.

The thing is only that *before* the Yom Kippur War he *would* have put on Israeli plays in his theatre.

Funny, isn't it, how we never imagined that as a result of failing to call up the Reserves on that Saturday, bloody Saturday, we'd be black-balled on the stages of sweet Scandinavia.

Though it's not as if they aren't pleasant to us in Europe, or even full of sympathy too, as a rule. Really, they show lots of understanding for our case, especially in private conversation. Still, something has changed. It's in their eyes when they look at you — like at a football team that's dropped to the bottom of the league.

Actually, though, the average European feels relieved, even if he won't admit it, because he always used to be a bit uneasy about the achievements of those Jews in Palestine. It was all so different from what he'd been taught at school about the Jews. But now it's all right, things are going as per formula again, we're reverting to type and he can switch back from admiring our feats to commiserating with us in our sorrows.

"You're in trouble, what? Things are tough?"

They expect us to weep, to lament. Secretly they'd like to see us back in our classic role, which was such a hit with world audiences for two thousand years — the role of Teyve the Milkman.

"Uhu, things are tough," we agree, not weeping, "like they are everywhere else in the world today."

"They've got the lolly, eh? All those millions. . ."

"Quite. All those millions. Yours."



"How long d'you figure you'll be able to stick it out?"

"Two or three hundred years, no more."

"Militarily speaking as well?"

"Uhu. We've got nuclear potential. . ."

That doesn't go down so well. From Jews they want to hear "oy vay," "Gevvalt!" they want to hear, not talk of a nuclear deterrent. That's not in Teyve's script at all. Poor Teyve isn't supposed to hit back. He asks others to protect him from the big bad police commissar. Those are the rules of the game, so what do we mean, "nuclear"? . . .

We've disappointed them.

Sometimes you do come across a frankly hostile attitude too, mostly from the Left.

The other day, just before the Zurich premiere of "How Now, Juliet!" my local acquaintances warned me that the drama critic of a large Swiss daily would tear me to pieces. Why? He's a Marxist. Good Lord I bet Marx never thought they'd throw muck in his name at Israeli writers in the land of the booming banks. It must be the first time in history that a man can be anti-Semitic and progressive at one and the same time.

It turned out the progressive critic didn't knock me after all. The only really murderous panning I got appeared in Axel Springer's paper and was written by a Jew. But that, again, is as per formula.

The way the Jews abroad feel about us *hasn't* changed, except that they feel bad about no longer being able to bask in our glory. They've become our partners in trouble instead. They've found out that their dependence on Israel is greater than they thought in the proud, victorious days, and that their reputation among the Gentiles is firmly linked to the Israeli index. They keep complaining about it to us:

"You folks over there do everything to mess things up, don't you?"

By which they mean our obstinate refusal to talk to Arafat. They can't understand it, these Holocaust survivors. The only ones who do understand are the Czechoslovak refugees. You don't have to say a word: a handshake, a sombre smile — that's enough. They know all about it.

These melancholy reflections come from the belly and members, not the head. Jungle-beasts and Jews have keen instincts and are good at detecting new winds and old scents. On Christmas Eve we were invited to the home of a young Viennese non-Jewish couple. Our hostess received us under the tree in something of a flutter:

"I've just had a call from my ass of a father," she explained. It turned out that what had upset her was a mocking remark he had made:

"Must you choose just Christmas to spend with one of those?" her father had asked. Actually he hadn't said "one of those," he'd used a different word.

"Is your father anti-Semitic?" I asked.

"No, not at all," said my hostess, flushing. "That's just it. He never was a Nazi, he never used to make that kind of stupid remark. What's happened?"

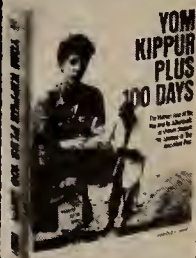
Could I explain that what had happened was our failure to wipe out the Third Army?

Or is it King Feisal who's grining behind that bright paternal remark, as he sits on top of all the radiators in Europe? Is it just the wintry glance of public opinion, afraid of the cold and cautiously getting angry at us, the trouble-shooters, in advance? In advance, before throwing us to the wolves, as per formula. . .

And we Israelis see how, by an astounding petro-chemical process, oil is turning us into Jews again.

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A Holiday Gift
from the columns of
The Jerusalem Post



An immensely impressive, thorough-going, brilliantly edited, closely documented running account of the Yom Kippur War as it unfolded — proclamations, photographs, news stories, documents, commentary. It tells the human side of the War and wisely avoids military strategy, polemics, and politics. A splendid achievement in documentary journalism.

Carey McWilliams, Editor, The Nation

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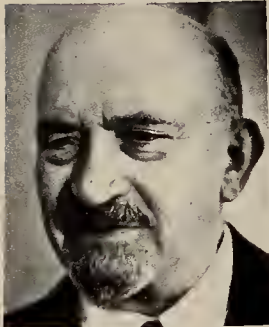
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THE JERUSALEM POST
200 West 72 Street
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Weizmann saga in American mould

By Philip Stomovitz
Editor and Publisher,
The Jewish News of Detroit



Chaim Weizmann was the roving pleader of justice for his people. He is hailed as the scientist, Zionist leader and Israel's first President. He is not to be forgotten as the Shallah (emissary) for the oppressed and disinherited homeless to the emancipated and affluent.

It is as such that he moved from city to city, from hamlet to hamlet throughout the world, with special tasks in the United States where he needed financial assistance for the Zionist libertarianism as well as the encouragement of the entire people and government of the United States.

His American role may be second only to his relationships with Arthur James Balfour and the British Cabinet in 1917. Thereafter he was the roving propagandist and fund-raiser.

This reporter first met him in Cleveland at the convention of the Zionist Organization of America at which the Weizmann split with Supreme Court Justice Louis D. Brandeis and the Brandeists took place. It was Weizmann's first victory in the ranks of the Jewish masses of this country. The wisdom of the split may still be debatable, but Weizmann emerged as the unchallenged leader in world Jewry.

He traveled back and forth from Palestine, England, France, to the United States and Canada. He pleaded for funds to sustain the impoverished Zionist movement. He earned glory but the income was pitiful, yet he never stopped pleading, and was often frustrated but never disillusioned. He had many lessons from predecessors, from Theodor Herzl, David Wolfsohn, Otto Warburg and their associates as Zionist leaders who struggled to maintain a great movement.

Intermittently, this reporter met him in many areas, on many occasions. A notable one was the Keren Heyesod national conference in Boston in 1926. Weizmann was given an entire day. He spoke for three hours at the morning session; there was time out for lunch; the delegates returned to hear him for more than two additional hours at the afternoon session. He was not a spellbinder but his deeprooted devotion made him the dedicated leader to listen to.

He spoke to select audiences in English,

and loved to utilize his Yiddish wit and humour in his addresses to the masses. He became the darling of the populace—of amha, the people of Israel.

In order best to describe his missions, it is necessary for this reporter to recall the many meetings Weizmann addressed in the New York area in the late 1920's. There were occasions when he spoke twice or three times at dinners in Brooklyn, in Brownsville and nearby sections. The human response was wholesome, even if the money raised was in dribbles.

It was always the same: grapefruit, chicken, strudel for dessert. They were the years when people sat down immediately to dinner: it was not the era of cocktails and receptions to introduce the dinners.

No wonder that Weizmann on one occasion should have said to a group that included this reporter (as editor at the time of the now defunct Palestine Pictorial, a United Palestine Appeal publication): "Grapefruit rinnt mir shein fun die eiveren." ("Grapefruit already flows out of my ears.") And he seldom ate. It was the struggle of the pleader rather than the fancished gourmet.

In his early years, receptions for the master pleader were by the largest masses. When he came to Detroit in 1922—to give one example—there was a welcoming group of thousands which jammed the Michigan Central Railroad Station. There was need for police to lead him through the enthusiastic welcomers.

Then came the community reception Jewish-owned stores were closed for the day; schools recessed and a parade was arranged down Woodward Avenue. The late Captain Haeman Weiss, chaired the

reception committee of which this reporter was secretary, led the parade riding on a white horse. Hebrew school children carried an immense Zionist flag into which the thousands who lined the street of the march threw coins and small bills. There wasn't much money, but there was great enthusiasm.

Always, it was Weizmann with a remarkable sense of humour. On one Detroit visit, this reporter, believing that the story he was relating to the eminent guest be new, undertook to narrate it. In the middle, he was stopped by Weizmann with a question: "You're a Litvak, aren't you?" To the "Yes," reply he added, "Then we understand each other." It was a way of saying, "It's an old story, I've heard it before, and I can tell it as well as you can."

Only on rare occasions did he show either displeasure or disillusionment, as when he's got lots of advice on how to build the Jewish State. "I can't build the Jewish homeland in Palestine with eitzes (advice)."

The last time this reporter heard Weizmann was on Nov. 2, 1949, at the dedication of one of the major science buildings at the Weizmann Institute in Rehovot. Nearly blind, he read slowly, in low voice, from a manuscript typed in letters perhaps a half-inch deep. His voice had been affected for many years from a fish bone that lodged in his throat.

Even under handicaps he was the great pleader—and he was the darling of American Jewry. In the mold of this country's Jewish community the Weizmann saga recorded a marvelous chapter, biographically for him, historically for Israel and the Jewish people.

Canadian Professors for Peace in the Middle East

The founding conference of Canadian Professors For Peace in the Middle East took place during the latter part of 1974 in Toronto.

Over three hundred people attended the opening sessions which was addressed by Professor Michael Brecher and the Hon. Terence Prittie.

The organization, which is national in scope, has as its objective the attainment of a just and lasting peace between Israel and her Arab neighbours. The recent Toronto meeting marked the culmination of parallel organizing efforts in Montreal, Toronto and Ottawa over the last year.

Participation in CPPME by professors from the three Ottawa institutions of higher education has been active and dates back to October 1973. Following the outbreak of the October War, a number of Ottawa academics who were distressed both by the conflict and the way in it was being described and interpreted by the media, inserted a statement in the Ottawa newspapers. Approximately one hundred Ottawa professors signed a petition decrying the attempts to crush Israel and calling for the negotiation of a just and lasting peace in the Middle East with security for Israel. Many of these faculty members from Carleton, Ottawa University and Algonquin College continued to meet at monthly intervals after the cessation of

hostilities to discuss some of the social, economic, political and strategic problems underlying the Middle East situation.

As a result of summer discussions between two members of the Ottawa CPPME group and a few academics from Montreal and Toronto who were similarly concerned about the lack of informed examination of the issue of peace between Israel and the Arab states, the decision was made to establish a national organization of Canadian Professors For Peace in the Middle East. An interim national executive with Professor Irwin Cotler as Chairman was established and a statement of purpose written. The first organizational step was to secure a list of prominent Canadian academics who agreed with the objectives of CPPME and who would consent to serve as sponsors for the organization. This list of sponsors includes: Harry Arthurs, Dean of Law, Osgood Hall Law School; Michael Brecher, Professor of Political Science, McGill University; Emil Fackenheim, Professor of Philosophy, University of Toronto; Gerhard Herzberg, Chancellor, Carleton University; Henry Hicks, Chancellor, Dalhousie University; Judy LaMarsh, Professor of Law, Osgood Hall Law School; Gerald LeDain, Professor of Law, Osgood Hall Law School; David Lewis, Institute of Canadian Studies, Carleton University; Harvey Litwick, Professor of Economics, Carleton University;

Donat Pharand, Professor of Law, University of Ottawa; Radoslaw Selucky, Professor of Political Science, Carleton University; Miriam Waddington, Professor of Humanities, York University.

The second organizational undertaking was the search for academics at the various universities across Canada who would be willing to organize CPPME chapters on their respective campuses. The Toronto founding conference brought together over 30 chapter chairpeople from Vancouver to St. John's, Newfoundland, to discuss the goals of the organization and the logistics of creating viable chapters on Canadian university campuses.

Canadian Professors For Peace in the Middle East is an independent organization devoted to the following aims:

1. CPPME invites into membership anyone who seeks affiliation with it and subscribes to its objective of working towards a just and lasting peace between Israel and the Arab states. The Organization eschews direct political involvement or action with any political party or faction.
2. The basic purpose of CPPME is educational in nature, drawing upon the special skills, talents and perspectives found in the academic community in its various disciplines. Accordingly, CPPME will encourage study and an-

alysis of the social, political and economic issues underlying the conflict areas of the Middle East, with a view to educating both the academic community and the public at large to a general awareness and appreciation of these issues.

3. The administrative structure will be relatively decentralized. Primary importance will be placed on developing viable University chapters, capable of initiating their own local programmes in accordance with their own interests and needs.
4. CPPME is affiliated with similar organizations in other countries which share the same goals, and intends to work with them to attain common goals.

Membership in CPPME is open to persons teaching in universities and colleges who subscribe to goals of the organization. In return for the membership fee of \$10.00 participants will receive scholarly publications on the Middle East and can participate in local and national organizational meetings. Non-academics interested in receiving CPPME literature can become sustaining members of the association. Information about the activities of CPPME in Ottawa and about membership can be obtained by calling Irwin Pressman at 231-7132 or Maureen Molot at 231-3857. (Dr. M. Molot is Assistant Professor of Political Science and National Secretary of CPPME).

KOSHER MEAT PROMOTION

A Committee has been formed to promote the purchase of kosher meat from local kosher butchers. This committee is working closely with Dr. Baruch Dena, Chairman of the Ottawa Vaad Hakashruth.

The aim of this committee is to lower prices in order to encourage people to buy kosher meat, and people who have been buying kosher meat out of town to buy locally. We shall also monitor prices. The butchers have consented for a three-month trial period to have a

cash and carry trade. Approximately a 10% discount will be allowed. Prices will be posted in their stores.

IF WE, THE CONSUMERS, TAKE ADVANTAGE OF THIS CASH AND CARRY IMMEDIATELY, IT WILL BE POSSIBLE TO INTRODUCE EVEN GREATER SAVINGS IN THE FUTURE. VOLUME IS A KEY FACTOR. Only with the full co-operation from our butchers and we, the consumers, will the kosher meat business in Ottawa be improved.

Mrs. Laz Mirsky
Chairman,
Women's Committee of the
Vaad Ha'Ir
722-1966

Mrs. Israel Shinder
Chairman,
Kosher Meat Promotion
728-1344

SECOND CELEBRITY AUCTION TO TAKE PLACE JUNE 11

As a result of the first CELEBRITY AUCTION'S unprecedented success, (a \$23,000. cheque presented directly to assist orphans and dependents of those injured or killed in the Yom Kippur War), we have been asked to have a second "CELEBRITY AUCTION". The return engagement is to take place on Wednesday, June 11, 1975.

Contacts have already been made with celebrities in Israel, Hollywood, New York and elsewhere; we'll have exciting, val-

uable items donated by Premier Rabin, Mrs. Meir and others of note. Letters are sent to authors and artists not contacted last year.

Another Door Prize trip will be donated by Admiral Travel Agencies. We need all the community help possible. If you wish to participate in the Committee's work, have things to donate, or even wish to offer critical suggestions, please contact: Fran Greenblatt, Edie Koranyi, or Bert Klugsberg.

AMI HAI DANCERS PERFORM AT OTTAWA UNIVERSITY

The Ami Hai Dancers of the Jewish Community Centre, under the direction of Sylvia Rosenes, performed at the University of Ottawa on Tuesday, January 21 as part of a week-long event entitled "Reconciliation". Father Raymond Ouesnel, Chaplain at the University,

described the week's activities as "a reconciliation of the differences in the beliefs and spiritual concerns of man". The dances performed by the Ami Hai group dealt with the celebration of man from a Jewish point of view.

The Ami Hai Dancers meet regularly every Monday evening at the Jewish Community Centre. New members with previous Israeli dance expertise are invited to join. People who are interested in learning Israeli dance are invited to join a beginner's group which meets on Thursday evening at the Centre.

THIRTY-NINTH OTTAWA CUB PACK AT THE JEWISH COMMUNITY CENTRE



The 39th Ottawa Cub Pack of the Boy Scouts of Canada meets every Sunday at the Centre. Under the leadership of John Diener and Howie Osterer, the Pack is participating in the

community Skate-A-Thon on Sunday, February 2 and is now planning an overnight at the Centre for February 8-9.

Pictured above is the Pack

with its advisors. New Cubs are being accepted into the Pack; to join come to a meeting any Sunday at 2:00 p.m. at the Centre or call Howard Ross at 232-7306.

JEWISH STUDENTS UNION MOVES AHEAD

The Jewish Students Union has recently been successful in reactivating the office of the Jewish Chaplaincy at Carleton University. Located in Patterson Hall, Room 324, telephone 231-6760, it will be staffed by Rabbi Reuven Bulka on Tuesdays at noon to 1:00 p.m., by Rabbi Roy Tanenbaum on Wednesdays at 11:15 a.m. to 12:15 p.m., by Rabbi Don Gerber on Thursdays at 10:00 a.m. to 11:00 a.m., and by Mrs. Norma Rothman from Monday to Thursday at 1:30 to 3:30 p.m. All Jewish students are invited to drop in for a cup of coffee.

The Jewish Students Union has been officially recognized as a student club at the University of Ottawa and twice-monthly activities are being planned there. A Hebrew class for all levels is being conducted in the Stanton Mini-Lounge at Ottawa U. on Wednesdays from 7:30 — 9:00 p.m. Interested students are invited to attend.

Kosher meals are now available on a weekly basis at the Carleton University Residence Commons. The cost of these meals which can be warmed up is \$1.50. Further information about this service can be obtained at the Jewish Chaplaincy office.

The Jewish Students Union welcomes new members. If you are a Jewish student currently in Ottawa, a local resident studying out of town, or a person of university age, call 231-6760 to get your name on the mailing list.

SUNDAY IS FAMILY DAY

Encouraged by the community response to the Sunday Night at the Centre series, the Jewish Community Centre has launched a new programme to be called "Sunday is Family Day" on February 2.

The thrust of "Sunday is Family Day" will be to involve the entire family in the same activity on Sunday afternoons. Programmes will take place at various locations in and outside of Ottawa and at the Jewish Community Centre. The starting point for all programmes will be the Centre and charter bus transportation will be available at a nominal charge.

The first activity was a "Sleigh Ride" at the Sundance Ranch on Sunday, February 2.

On Sunday, February 9, an outing to Chateau Montebello was scheduled. A full range of winter sports was offered here: cross-country skiing, curling,

skating, tobogganing and snow-shoeing.

On Sunday, February 16 there will be a Family Bowling Party at McArthur Lanes, and will cost 60 cents per person per game.

The last activity planned in February will be on Sunday, February 23 from 2:00-4:30 p.m. An old-fashioned square dance will be held in the J.C.C. gymnasium. Cost will be \$1. per person and refreshments will be served.

Additional activities have been planned for the month of March and descriptions of these activities and more complete details about the February programmes have already reached you. A registration form was included in the brochure and it is very important that you complete it as soon as possible if you would like to participate so that we can make the proper arrangements.

Sunday is Family Day at Your Jewish Community Centre.

COME DANCE AT THE J.C.C.



A new Dance Studio has been prepared for the beginning of the J.C.C. Winter Programme. It will have an area complete with mirrors and a bar. This will be the location of the new dance courses which are being

offered at the Jewish Community Centre. The courses, which will be taught by Mrs. Leslie Shier and other professional instructors, are a welcome addition to the J.C.C. programme. To register, phone 232-7306.

The Holocaust — A Poetry Contest for Youth

All youth members of the community are invited to participate in the First Annual Holocaust Poetry Contest sponsored by the Ottawa Vaad Ha'Ir and the Holocaust Memorial Committee.

Rules and Regulations

1. Open to all Jewish youth.
2. Subject must be or relate to the Holocaust.
3. Poems must be submitted by March 1 to:
Holocaust Poetry Contest
151 Chapel Street,
Ottawa, Ontario K1N 7Y2

Winner will be announced the 2nd week of March, 1975. The winning poem will be part of the Holocaust Memorial Day and will be read by the author. An appropriate award will be presented as a part of the annual observance.

Please note that the Jewish Community Centre Library and the Malca Pass Library at Agudath Israel have an extensive supply of resource material on this subject. Mrs. Paglis end Mrs. Leuterer will be happy to assist you.

Should you have any questions, contact Gittel Tatz or Howard Ross at the Jewish Community Centre.

COMMUNITY CALENDAR February 16 — 28, 1975

Sunday February 16 Panel Discussion: Functions & Problems of the Vaad Ha'Ir, Beth Shalom Mens Club 9:45 a.m. Assembly Hall, J.C.C.

Sunday is Family Day Assemble at J.C.C. 2:00 p.m. Family Bowling Party

Sunday Night at the Centre Film Showing "Ship of Fools" 8:15 p.m., Assembly Hall, J.C.C.

Tuesday February 18 Watch Shalom-Ottawa 9:00 p.m. Channel 3, East End Only

Wednesday February 19 Watch Shalom-Ottawa 8:30 p.m., Channel 3, West End Only
Mizrachi Tea 2:30 p.m. Social Hall J.C.C.

Saturday February 22 Machzikei Hadas Purim Ball 8:30 p.m. 2310 Virginia Drive

Sunday February 23 Pioneer Women Hannah Senesh Chapter Bake Sale & Tea 2:00 p.m., Histadrut Centre, 292 Laurier Avenue East
Purim Carnival Machzikei Hadas 12:00 Noon to 5:00 p.m., 2310 Virginia Drive
Purim Carnival Young Israel 2:00 p.m., 627 Kirkwood Avenue
Jewish Single & Single Parents Group Skating Party, 2:30 p.m. — Meet at N.A.C. entrance
Purim Dance Beth Shalom Sisterhood, 8:00 p.m., Main Auditorium J.C.C.

Sunday is Family Day Old-Fashioned Square Dance 2:00 — 4:30 p.m. J.C.C. Gymnasium
Watch Shalom-Ottawa 5:00 p.m. Channel 3 both ends of town

Tuesday February 25 PURIM

Wednesday February 26 Golden Age Club Luncheon 12:30 p.m. Assembly Hall J.C.C.
J.C.C. Officers Meeting 6:00 p.m. Board Room
J.C.C. Board Meeting 8:00 p.m. Board Room

Friday February 28 Third Scholar-in-Residence Weekend begins Dr. Mervin F. Verbit



BEN BONUS TOPS YIDDISH REVIEW
"Shalom Alelchem Yldn"
Thursday, March 13

Ben Bonus and the Workmen's Circle Troupe of outstanding stars of the Jewish stage will be performing in Ottawa on Thursday evening, March 13 at 8:30 p.m.

The performance, sponsored by the Jewish Community Centre and the Ottawa Labour Zionist Council, will be held at the LaSalle High School, 501 St. Patrick Street.

The program that has been prepared for the tour will include songs by some of the most celebrated Yiddish poets and composers of America and Israel, also the "Forbidden Songs" depicting the suffering and struggle of our three million Jews in the Soviet Union and, of course, humorous sketches of Jewish life in general.

Tickets priced at \$5. each are available at the Jewish Community Centre and from members of the Labour Zionist Council.

ISRAEL CENTRE

For information concerning Israel Aliyah and Kibbutz.

Representing

Kibbutz Aliya Desk
Aliya Department Jewish Agency
Youth & Hehalutz Department Summer Programs
Dror — Camp Gesher

Call Larry Harris — 232-7306 between 3:00 — 5:00 p.m. Monday thru Thursday or 225-6557 evenings.

Cultural Arts for the Adult: Batik Course

The J.C.C. Cultural Arts Committee would like to announce that registration is continuing for the 10-week Batik course to be taught by Mrs. Rachel Paley. Each session will be 2 hours and the course fee will be \$25. plus supplies. It will be a day-time course with hours to be arranged by the participants. Enrolment will be limited to 10 persons minimum and 15 persons maximum. For registration and further information, please call Gittel Tatz at 232-7306.

CAMP B'NAI B'RITH OF OTTAWA

Registrations are being received at an unprecedented rate this year. All applications are accepted on the basis of date received. If you intend sending your children to this Camp, you should forward your applications to Mr. M. Mason, 34 Elm-ben Crescent, as soon as possible.

LAND REQUIRED FOR J.C.C. DAY CAMP

25 Acres within 15 mile radius of centre town. Bush and trees, hilly or level terrain are suitable.
Phone Ed. Rosenthal at 232-7306 for details.

THE HILLEL FOUNDATION OF OTTAWA IS PLEASED TO ANNOUNCE THAT A JEWISH FREE UNIVERSITY WILL BE STARTING SOON DETAILS WILL FOLLOW

CONGREGATION MACHZIKEI HADAS 2310 Virginia Drive announces

A GALA PURIM PARTY

on Saturday evening, February 22 at 8:30 p.m.

"PERRY CARMEN AND HIS ORCHESTRA"

Delicacies by Yankel's

Price: \$18. per couple
\$ 9. per single

For reservations: Phone Lene Tenner, 731-7666 or the Shul office, 521-9700



**THIRD SCHOLAR IN RESIDENCE
TO VISIT OTTAWA**
February 28 — March 2

Dr. Mervin Verbit, renowned American Jewish Sociologist, will be the third Scholar in Residence to visit the Ottawa Jewish community on the weekend of February 28 — March 2.

Professor Verbit will speak on Friday evening, February 28 at Agudath Israel Congregation on "Major Issues in Jewish Life Today." On Saturday morning, March 1 at Young Israel on "Uniqueness of Judaism"; on Saturday evening, March 1 at Congregation Machzikei Hadas on "The Challenges of Being Jewish Today"; on Sunday morning, March 2 at Congregation Beth Shalom on "Jews and the Nations of the World; Theories of Anti-Semitism." and on Sunday evening, March 2 at the Jewish Community Centre on "The Changing Jewish Family: Liberation, Assimilation, Inter-marriage."

The Co-Ordinating Council of Adult Jewish Education, sponsor of the Scholar in Residence Series, urges members of the community to come and hear Dr. Verbit, a gifted speaker, as often as possible.